to each of them. Wherefore it is manifest, that such an idea of God, as we have declared, including unity, oneliuess and singularity init/is a thing, which the ancient Atheists, under the times of Paganism, were not unacquainted with, but principally directed their force against. But this may seem to be anticipated in this place, because it will fall in afterwards more opportunely to be discoursed of again.

xi. For this is that, which lies as the grand prejudice and objection against that idea of God, which we have proposed, essentially including /Ltovoxriv, singularity or oneliness in it, or the real existence of such a Deity, as is the sole monarch of the universe; because all the nations of the world heretofore (except a small and inconsiderable handful of the Jews), together with their wisest men, and greatest philosophers, were generally looked upon as Polytheists, that is, such as acknowledged and worshipped a multiplicity of gods. Now one God, and many gods, being directly contradictious to one another, it is therefore concluded from hence, that this opinion of monarchy, or of one supreme God, the maker and governor of all, hath no foundation in nature, nor in the genuine ideas and prolepses of men's minds, but is a mere artificial thing, owing its original wholly to private fancies and conceits, or to positive laws and institutions, amongst Jews, Christians, and Mahometans.

For the assoiling of which difficulty (seeming so formidable at first sight), it i£ necessary that we should make a diligent inquiry into the true and genuine sense of this Pagan Polytheism. For since it is impossible, that any man in his wits